# A COLLECTION OF SVNDRY PETITIONS Presented to the KINGS Most excellent Majestie.

AS ALSO

To the two most Honourable Houses, now assembled in PARLIAMENT.

*AND OTHERS,*

Already signed, by most of the *Gentry*, *Ministers*, and *Free-holders* of severall Counties, in behalfe of *Episcopacie*, *Liturgie*, and supportation of *Church-Revenues*, and suppression of *Schismaticks*.

Collected by a faithfull Lover of the *Church*, for the comfort of the dejected *Clergy*, and all moderatly affected *Protestants*.

*Published by his Majesties speciall Command.*

Ezek. 34. 18,20,21,22,23,24.

*Seemeth it a small thing unto you to have eaten up the good pasture, but you must tread downe with your feet the residue also. Therefore thus saith the Lord God, Because ye have thrust with side and with shoulder, and pusht all the diseased with your hornes, till you have scattered them abroad; therefore will I save my flock, and they shall be no more a prey; and I will judge betweene Cattell and Cattell. And I will set up one Shepheard over them, and he shall feede them, even my servant* David; *he shall feed them, and he shall be their Shepheard. I the Lord will be their God, and my servant* David *a Prince among them. I the Lord have spoken it.*

Printed for *William Sheares*, 1642.

*Charles R.*

OVr Will and Command is, and We doe hereby authoriſe you forthwith to Print, Publiſh, and diſperſe, a Certaine Booke, entituled, *A Collection of the Petitions of divers Counties of this Our Kingdome, Subſcribed by the* Gentry, Miniſters, *and* Freeholders *of thoſe Counties, in behalfe of* Epiſcopacie, *the* Liturgie, *and* Church Government, *and for the eſtabliſhing Our Rights, and the Liberty of the Subject.* And for ſo doing, this ſhall be your Warrant.

*Given at Our Court at Yorke the* 20th. *of May.* 1642.

# A COLLECTION
OF
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Preſented to the
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Moſt excellent Majeſtie.

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To the two moſt Honourable Houſes, now aſſembled in PARLIAMENT.

*AND OTHERS,*

Already ſigned, by moſt of the *Gentry*, *Miniſters*, and *Free-holders* of ſeverall Counties, in behalfe of *Epiſcopacie*, *Liturgie*, and ſupportation of *Church-Revenues*, and ſuppreſſion of *Schiſmaticks*.

Collected by a faithfull Lover of the *Church*, for the comfort of the dejected *Clergy*, and all moderatly affected *Proteſtants*.

*Publiſhed by his Majeſties ſpeciall Command.*

Ezek. 34. 18, 20, 21, 22, 23, 24.

*Seemeth it a ſmall thing unto you to have eaten up the good paſture, but you muſt tread downe with your feet the reſidue alſo. Therefore thus ſaith the Lord God, Becauſe ye have thruſt with ſide and with ſhoulder, and puſht all the diſeaſed with your hornes, till you have ſcattered them abroad; therefore will I ſave my flock, and they ſhall be no more a prey; and I will judge betweene Cattell and Cattell. And I will ſet up one Shepheard over them, and he ſhall feede them, even my ſervant* David; *he ſhall feed them, and he ſhall be their Shepheard. I the Lord will be their God, and my ſervant* David *a Prince among them. I the Lord have ſpoken it.*

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# The Collector to the READER.

*READER;*

ET mee put thee in mind (as theſe times doe mee) of a ſpecial Law in (that ſingular Patterne of a well compoſed State) *Sparta*. So ſenſible were they of the ill effects of Innovations in Government, that who ever propoſed a new Law, preſented himſelfe with a Halter about his neck, his Head paid the treſpaſſe of a new invented Prejudice. But oh *Quantum mutantur Tempora, quantum nos*, So rare a gift have the illuminated fancies of this all-knowing age, That old women without Spectacles can diſcover Popiſh plots, young men and prentizes aſſume to regulate the Rebellion in *Ireland*. Sea-men and Marriners Reforme the Houſe of Peers; Poore men, Porters, and Labourers ſpy out a malignant party, and diſcipline them; The countrey clouted-ſhoe renew the decayed Trade of the Citie. The Cobler patch up a Religion, and all theſe petition for a tranſlation, both of Church and State, with ſo little feare of the Halter, that they would thinke themſelves neglected, if they had not thankes for their care of the Re-publick; only he that deſires the ratification



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of an old Law, or of a long ſetled Eccleſiaſticke Government, lookes as if the Halter were his ſhare; And though there be thirty thouſand hands ſubſcribed to it; 'Tis ods not one of all thoſe dares preferre a Petition to that purpoſe: *Oh! Quis pudor quod non præſtet fides quod præſtitit infidelitas.* Oh! what a ſhame is it, that an ignorant Seperatiſt ſhall covertly draw Subſcribers out of blind zeale to looſe papers, and thoſe to bee annext to ſome *Embryon* yet unhatcht, and delivered in the name of a County with confidence, when a Knight of a ſhire ſhall perhaps ſmother the true child, and dares not owne it. That a few Innovators ſhall be able to ſummon to *Black-heath*, *Southwarke*, and *Saint-George* his fields thouſands of credulous people, with implicite faiths, to goe along with Petitions, ſhall be ſhewed them when they come there, for the alteration of Lawes, and Government: And the Reſolutions of an Aſſizes or Seſſions of Iuſtices, publiſhed in all pariſhes, ſigned by all the Free-holders of a County, for the ſupportation of Lawes and Government, ſhall not produce one Patriot to preſent the unanimous deſires of a County: yet it fals out often, ſo when ſingle hearted men are encounter'd by a faction, each man thinkes he ſtands alone unaſſur'd of a ſecond, when ten of the other confederated make more noyſe then 10000. ſilent men. Epiſcopacy and Lyturgie are both legally planted, at this time both violently aſſaulted: The queſtion is, whether the battery, or the defence be the ſtronger: the one ſide charges furiouſly; the other ſuffers ſilently, patiently and a reſerved ſtrength oft maſters a violent: But each each orthodox ſonne of the Church thinkes himſelfe in *Eliahs* caſe, that hee alone is left of all the Prophets, and alas, what can hee doe? And perhaps thou

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my Reader art one of thoſe, *Courage man*, the ſame God that taught him to know, hee had reſerved ſeven thouſand, that had never bowed their knees to *Baall*, when he opens thy eyes, can ſhew thee not ſeven, but ſeventy times ſeven thouſand true Proteſtants, that will lend their hands and hearts to uphold that Apoſtolicke order, this bleſſed forme of divine ſervice. The buſines is, 'tis a hard time, every man's afraid to breake his ſhins by being foremoſt: But the Ice is broke already. This Collection of theſe many ſleeping Petitions will ſhew every County that the way is open: And ſince Noiſe and Number are taken into conſideration, the forwardneſſe of the Aſſaylants will, I beleeve, put ſhame upon the Defendants to be ſo farre behind. The Iudges being honourable, and impartially receiving the Arguments on both ſides, I preſume none will diſcover a diſtruſt of a faire acceptance, or betray a Truſt (out of a perſonall reſpect) by detayning ſuch Petitions, as the Counties have committed into their hands. If all ſuch as are already ſigned ſee the light, I am ſure this volume will be a large one, and the Number, and quality of the Defendants, as much over-ſway the Opponents; As their Arguments drawne from the Lawes of God and man, will out weigh the Motives of thoſe, who only will, becauſe they will. As if it were cauſe enough to ouerthrow eſtabliſhed Lawes that they haue deſired it, though they ſhew no reaſon for it: But if all other Counties, all true Proteſtants with like liberty expreſſe their affections; the diſtractions of the Church will be quickly ſetled; To that good worke I have lent my hand, by lending thee and the world this light. *Farewell.*

THE

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# A PETITION DELIVERED IN TO The Lords *Spirituall* and *TEMPORALL:*

By Sir THOMAS ASTON, *Baronet,* from the County Palatine of *Chester*, concerning *EPISCOPACIE.*

To the High and Honourable Court of PARLIAMENT.

*The Nobility, Knights, Gentry, Miniſters, Freeholders, and Inhabitants of the County Palatine of* Cheſter, *whoſe Names are Subſcribed in the ſeverall Schedules hereunto annexed.*

*Humbly ſhew;*

THAT whereas divers Petitions have lately beene carryed about this County, againſt the preſent forme of Church-government, (and the hands of many perſons of ordinary qualitie ſollicited to the ſame, with pretence to be preſented to this Honourable Aſſembly) which we conceiving not ſo much to ayme at Reformation as abſolute Innovation of Government, and ſuch as muſt give a great advantage to the Adverſaries of our Reli-



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gion, we held it our duty to disavow them all.

And humbly pray, that we incurre no miscensure, if any such clamours have (without our privitie) assum'd the name of the County.

Wee, as others, are sensible of the common grievances of the Kingdome, and have just cause to rejoyce at, and acknowledge with thankefulnesse, the pious care wch is already taken for the suppressing of the growth of Popery, the better supply of able Ministers, and the removing of all Innovation; and wee doubt not, but in your great Wisdomes you will regulate the rigour of Ecclesiasticall Courts, to suit with the temper of our Lawes, and the nature of Free-men.

Yet when we consider, that Bishops were instituted in the time of the Apostles; That they were the great lights of the Church in all the first generall Counsels; That so many of them sowed the seeds of Religion in their bloods, and rescued Christianity from utter extirpation in the Primitive Heathen persecutions; That to them we owe the redemption of the puritie of the Gospell wee now professe from Romish corruption; That many of them for the propagation of the truth, became such glorious Martyrs; That divers of them (lately and) yet living with us, have beene so great assertors of our Religion against its common enemy of Rome; And that their goverment hath beene so long approved, so oft established by the Common and Statute-lawes of this Kingdome; And as yet nothing in their Doctrine (generally taught) dissonant from the Word of God, or the Articles ratified by Law. In this case to call their Government, a perpetuall Vassalage, an intollerable Bondage; And (*prima facie & inaudita altera parte*) to pray the present

removall

removall of them, or (as in ſome of their Petitions) to ſeeke the utter diſſolution and ruine of their Offices (as Antichriſtian) we cannot conceive to reliſh of juſtice or charity, nor can we joyne with them.

But on the contrary, when we conſider the tenour of ſuch writings, as in the name of Petitions, are ſpread amongſt the common people; the tenents preached publiquely in Pulpits, and the contents of many printed Pamphlets, ſwarming amongſt us; all of them dangerouſly exciting a diſobedience to the eſtabliſhed form of goverument, and their ſeverall intimations of the deſire of the power of the Keyes, and that their Congregations may execute Eccleſiaſticall cenſures within themſelves, we cannot but expreſſe our juſt feares, that their deſire is to introduce an abſolute Innovation of Presbyterall Government, whereby we who are now governed by the Canon and Civill Lawes, diſpenſed by twenty-ſix Ordinaries (eaſily reſponſall to Parliaments for any deviation from the rule of Law) conceive we ſhould become expoſed to the meere Arbitrary government of a numerous Presbitery, who together with their ruling Elders, will ariſe to neere forty thouſand Church Governours, & with their adherents, muſt needs beare ſo great a ſway in the Common-wealth, that if future inconvenience ſhall be found in that government, wee humbly offer to conſideration, how theſe ſhall be reducible by Parliaments, how conſiſtent with a Monarchy, and how dangerouſly conducible to an Anarchy, which wee have juſt cauſe to pray againſt, as fearing the conſequences would prove the utter loſſe of Learning and Lawes, which muſt neceſſarily produce an extermination of Nobility, Gentry, and Order, if not of Religion.

With what vehemencie of ſpirit, theſe things are proſecuted, & how plauſibly ſuch popular infuſions ſpread as incline to a parity, we held it our duty to repreſent to this Honourable Aſſembly; And humbly pray, That ſome ſuch preſent courſe bee taken, as in your Wiſdomes ſhall be thought fit, to ſuppreſſe the future diſperſing of ſuch dangerous diſcontents amongſt the common people. Wee having great cauſe to feare, that of all the diſtempers that at preſent threaten the welfare of this State, there is none more worthy the mature and grave conſideration of this Honourable Aſſembly, then to ſtop the Torrent of ſuch ſpirits before they ſwell beyond the bounds of Government: Then we doubt not but his Majeſtie perſevering in his gracious inclination to heare the complaints, and relieve the grievances of his Subjects in frequent Parliaments, it will ſo unite the Head and the Body, ſo indiſſolubly cement the affections of his people to our Royall Soveraigne, that without any other change of Government, He can never want revenue, nor we juſtice.

*We have preſumed to annex a Coppy of a Petition (or Libell) diſperſed, and certaine poſitions preacht in this County, which wee conceive, imply matter of dangerous conſequence, to the peace both of Church and State. All which we humbly ſubmit to your great Iudgements, praying they may be read.*

*And ſhall ever pray, &c.*

## Subſcribed to this Petition,

*Foure Noblemen.*
*Knight Baronets, Knights and Eſquires, foureſcore and odde.*
*Divines, threeſcore and ten.*
*Gentlemen, three hundred and odde.*
*Free-holders, and other Inhabitans, above ſix thouſand.*
*All of the ſame County.*

TO

TO THE HIGH

*AND*

# HONOVRABLE COURT OF PARLIAMENT:

*The humble Petition of the* Universitie of OXFORD.

SHEWETH,

THat whereas the *Vniversitie* hath bin informed of several *Petitions* concerning the present government of this Church, and maintenance of the Clergy, which have of late been exhibited to this Honourable Assembly; We could not but thinke our selves bound in duty to God, and this whole Nation, charity to our selves and Successors, who have, and are like to have more then ordinary interest in any resolution that shall bee taken concerning Church-affaires, in all humility, to desire the continuance of that

forme of Government, which is now eſtabliſhed here, and hath been preſerved in ſome of the Eaſterne and Weſterne Churches, in a continued Succeſſion of *Biſhops*, downe from the very Apoſtles to this preſent time; the like whereof cannot be affirmed of any other forme of Governement in any Church. Upon which conſideration, and ſuch other motives as have beene alreadie repreſented to this Honourable Parliament from other Perſons and places (with whom We concurre) in behalfe of *Epiſcopacy*. We earneſtly deſire, that you would protect that Ancient and *Apoſtolicall Order* from ruine or diminution.

And become farther Suiters for the continuance of thoſe pious Foundations of *Cathedrall Churches*, with their Lands and Revenues,

As dedicate to the Service and Honour of God, ſoon after the Plantation of Chriſtianity in the *Engliſh Nation:*

As thought fit and uſefull to be preſerved for that end, when the Nurſeries of Superſtition were demoliſhed, and ſo continued in the laſt and beſt times, ſince the bleſſed Reformation, under King *Edward 6.* Qu. *Elizabeth*, and King *Iames*, Princes renowned through the world for their piety and wiſdome:

As approved and confirmed by the Lawes of this Land, ancient and moderne:

As the principall outward motive and encouragement of all Students, eſpecially in Divinity, and the fitteſt reward of ſome deepe and eminent Schollars:

As producing or nouriſhing in all Ages, many godly and Learned Men, who have moſt ſtrongly aſſerted the truth of that Religion We profeſſe, againſt the many fierce oppoſitions of our Adverſaries of *Rome*.

As

As affording a competent portion in an ingenuous way to many younger Brothers of good Parentage, who devote themselves to the Ministery of the Gospell:

As the onely meanes of subsistence to a multitude of Officers and other Ministers, who with their Families depend upon them, and are wholly maintained by them:

As the maine Authors or upholders of diverse Schooles, Hospitals, High-wayes Bridges, and other publique and pious Workes:

As speciall causes of much profit and advantage to those Cities where they are scituate, not only by relieving their poore, and keeping convenient Hospitality, but by occasioning a frequent resort of Strangers from other parts, to the great benefit of all Tradesmen, and Inhabitants in those places:

As the goodly Monuments of our Predecessors Piety, and present Honour of this Kingdome in the eye of Forreigne Nations:

As the chiefe support of many thousand Familes of the Laity who enjoy faire estates from them in a free way:

As yeelding a constant and ample revenue to the Crowne:

And as by which many of the learned *Professors* in our *Vniversities* are maintainned.

The subversion or alienation whereof must (as we conceive) not onely be attended with such consequences as will redound to the scandall of many well affected to our Religion, but open the mouthes of our Adversaries, and of Posterity against us, and is likely in time to draw after it harder conditions upon a considerable part

part of the Laity, an universall cheapneſſe and contempt upon the Clergie, a lamentable drooping and defection of induſtry and knowledge in the *Vniverſities*; which is eaſie to foreſee, but will be hard to remedy.

*May it therefore pleaſe this* Honourable Aſſembly, *upon theſe and ſuch other Conſiderations as your great Wiſdomes ſhall ſuggeſt, to take ſuch p'ous care for the continuance of theſe* Religious Houſes, *and their Revenewes, according to the beſt intentions of their* Founders, *as may be to the moſt furtherance of Gods glory and ſervice, the Honour of this Church and Nation, the advancement of* Religion *and* Learning, *the encouragement of the modeſt hopes and honeſt endeavours of many hundred* Students *in the* Univerſities

Who doe and ſhall ever pray, &c.

*Dat.* Anno Dom. *Milleſimo ſexcent' quad' primo à Dom' Convocationis, in celebri Conventu Doctorum ac Magiſtrorum, omnibus & ſingulis aſſentientibus.*

# Honoratiſsimis viris Equitibus, Civibus, & Burgenſibus Supremæ Curiæ Parliamentariæ SENATORIBUS Conſultiſſimis.

*Summa cum Demiſsione.*

Senatores Honoratiſſimi,

*NON Verentur ne voluentibus tanta negotia moleſti ſimus* Accademia Cantabrigienſis, *cum nihil ſit aut ad* Religionem *certius, aut ad ſplendorem nominis excelſius, quam ſuſcipere* Litterarum *clientelam. In quo ſtudio, cum ſingularis animi veſtri propenſio ſemper eluxerit, tum nulla in re magis poſsit eminere, quam ſi* Eccleſiæ *honeſtamenta ea, quæ ſub* optimis Regibus *tam diu optinuerunt, indelibata tueamini.*

*Non enim agitur unius* Accademiæ, *non unius ætatis cauſa; nam nec induſtria poterit non relangueſcere, nec boua indoles ali, atque augeri, nec vota parentum non in irritum cadere, niſi ſpe non vana ſuffulciantur. Quam præmaturum putemus bonis artibus occaſum imminere, ſi ſtipendium idem* Militi *ſit quod* Imperatori? *Sunt qui expediendis* Scholaſticorum *ambagibus, evoluendis antiquorum* Patrum *monumentis, expurgandæ* feci Romanæ, *velut* Augiæ ſtabulo, *ſe totus impenderunt; nec aliam mercedem prenſant, quam*

*in* Eccleſia Cathedrali *tandem aliquando quaſi in portu conquieſcere ; ita fit, ut quod ignavis* aſylum incitiæ *eſt, id candidioribus ingeniis* pro ſtimulo *ſit ad optima perſequenda, nec æquitas juditiorum veſtrorum ferret, improbitatem nonnullorum in publicam calamitatem redundare.* Impetigo Romana *quam amplam tum ſibi nacta videbitur ſe diffundendi materiam, cum non ſit niſi imbelles adverſarios habitura? neque enim certamini, vacare poſſunt, qui id unicè agunt, ut in* roſtris concionibus *ſudent ; etiam-num percentiſcere nobis videmur undam atque inanem* Accademiam, *& antiquam paupertatem quaſi præludio perhorreſcimus : nec veſtra progenies non aliquando-ventura eſt in tantarum miſeriarum partes.* Quin itaque Senatores Ampliſſimi, per ſpes parentum, per illecebras induſtriæ, per ſubſidia ſimul & ornamenta pietatis, per vincula, nervos, & firmamenta Literarum, velitis ſplendorem Eccleſiæ, qui longiſſimis ab uſque temporibus, ad noſtra tempora deductus eſt, authoritate veſtra comunire. *Sed quia Lingua Nativa dolores & deſideria ſua felicius exprimit, annexam* Literis Petitionem *benevolis auribus excipietis.*

Honori veſtro Deditiſſimi

*Procancellarius, reliquuſque cætus*
*Accademiæ* CANTABRIGIENSIS.

Datæ è frequenti Conventu noſtro *Cantabr : tertio Idus Aprilis.* 1641.

*Lecta* 12. *Maii.* 1641.

TO

# TO THE HONOVRABLE THE KNIGHTS, CITIZENS and BVRGESSES of the Houſe of COMMONS aſſembled in PARLIAMENT.

*The humble Petition of the* Univerſitie of CAMBRIDGE.

*Sheweth,*

THAT Your *Petitioners* having heard of divers Suggeſtions offered to this *Honourable Court* by way of Remonſtrance, tending to the Subverſion of *Catherall Churches*, and alienation of thoſe *Lands*, by which they are ſupported, being the ancient Inheritance of the *Church*, Founded and beſtowed by the Relgious bounty of many *Famous and Renowned Kings and Princes*



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ces of this *Land*, and other *Benefactors*, both of the *Clergy* and *Laity*, and eſtabliſhed and confirmed unto them by the *Lawes* of this *Kingdome*, and ſo accordingly have beene employed to the advancement of *Learning*, the encouragement of *Students*, and preferment of *Learned men*, beſides many other pious and charitable *Uſes*.

May it pleaſe this *Honourable Court*, out of their great wiſdome, and tender care for the cheeriſhing of *Learning*, and furtherance of the *Studies*, and paines of thoſe who have, and doe devote themſelves to the ſervice of the Church, gratiouſly to Protect, and ſecure thoſe *Religious Foundations* from ruine, and Alienation; and withall to take order that they may be reduc'd to the due obſervation of their *Statutes*, and that all *Innovations* and *Abuſes*, which have by ſome mens miſcarriages crept in, may be reformed, that ſo the *Students* of our *Univerſitie*, which by the preſent feares, both are, and will be much ſadded and dejected may be the better invited to purſue their *Studies* with alacritie, and the places themſelves diſpoſed to the moſt ſerviceable and deſerving men; according to their firſt Inſtitution.

*And your Petitioners as in duty bound*
*ſhall ever pray, &c.*

TO

# TO THE HONOVRABLE HOVSE OF COMMONS

## Now assembled in the high Court of PARLIAMENT.

*The most humble Petition of the Nobility, Gentry, Clergy, and Commons within the County of* Nottingham.

*Humbly shewing,*

THat whereas we are informed, that a Petition, together with a Remonstrance, hath in the Name of this County, beene heretofore presented to this Honourable House, for the alterations in Church-Government.

We doe humbly crave leave to certifie your Honors, that the same was done without our knowledge, or consent, and that we doe hereby dis-avow the same. And with the like humility, doe desire That the long established



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bliſhed Government of the Church may ſtill continue, and that the abuſes and errours of ſome particular perſons may not cauſe the alteration of the Ancient Government; but rather, that ſuch perſons ſhould ſuffer according to their Demerits. And we likewiſe humbly crave, the *Booke of Common Prayer*, by Law eſtabliſhed, may continue in force, with ſuch alteration (if there be cauſe) as to your Honours Wiſdomes ſhall ſeeme meet.

*And as in Duty bound, Wee*
*ſhall dayly pray, &c.*

*Subſcribed by one Viſcount, five Knights, above a hundred Gentlemen of quality, all the Clergy of the County, and above ſixe thouſand Commoners, being all of them Communicants.*

THE

# THE REMONSTRANCE AND PETITION OF THE

## County of *Huntington*, the Knights, Gentlemen, Clergie, Free-holders, and Inhabitants,

To the Right Honourable the Lords, and Commons assembled in *Parliament*, for the continuance of the *Church Government*, and *Divine Service*, or Booke of *Common Prayer*.

*Presented to the House of Peeres by the Lord Privy Seale the* 8. *of December*, 1641.

*We humbly shew*,

THat whereas many attempts have beene practised, and divers Petitions from severall Counties, and other places within this Kingdome, framed and penned in a close and subtle manner, to import more than is at first discernable by any ordinary eye, or that was imparted to those who signed

ſigned the ſame, have beene carried about to moſt places againſt the preſent forme and frame of *Church-government*, and *Divine Service*, or *Common Prayers*, and the hands of many perſons of ordinary quality ſollicited to the ſame, with pretence to bee preſented to this Honourable aſſembly in Parliament, and under colour of removing ſome Innovations lately crept into the Church, and Worſhip of God, and reforming ſome abuſes in the Eccleſiaſticall Courts, which we conceiving and fearing not ſo much to aime at the taking away of the ſaid Innovations, and reformation of abuſes, as tending to an abſolute Innovation of Church-govenment, and ſubverſion of that Order and Forme of Divine Service which hath happily continued amongſt us ever ſince the Reformation of Religion: Out of a tender and zealous regard hereunto, we have thought it our duty, not onely to diſavow all ſuch Petitions, but alſo to manifeſt our publike affections, and deſires to continue the Forme of Divine Service, and Common Prayers, and the preſent Government of the Church, as the ſame have been continued ſince the firſt Reformation, and ſtand ſo eſtabliſhed by the Lawes and Statutes of this Kingdome.

For when we conſider that the Forme of Divine Service expreſſed and conteined in the Booke of Common Prayer, was with great care, piety, and ſinceritie, reviſed and reduced from all former corruptions and Romiſh Superſtitions, by thoſe holy and ſelected Inſtruments of the Reformation of Religion within this Church, and was by them reſtored to its firſt puritie, according as it was inſtituted and practiſed in the Primitive times, ſtandeth confirmed, eſtabliſhed, and injoyned by Act of Parliament, and Royall Injunctions,

and

and hath ever ſince had the generall approbation of the Godly, and a publike uſe and continuance within this Church. And that Biſhops were inſtituted, and have had their being and continuance ever ſince the firſt planting of Chriſtian Religion amongſt us, and the reſt of the Chriſtian world, that they were the lights and glorious Lamps of Gods Church, that ſo many of them ſowed the ſeeds of Chriſtian Religion in their bloods, which they willingly powred out therefore, that by them Chriſtianity was reſcued and preſerved from utter extirpation in the fierce and moſt cruell Perſecutions of Pagan Emperours, that to them we owe the redemption of the purity of the Goſpel, and the Reformation of the Religion we now profeſſe, from Romiſh corruption, that many of them for the propagation of that Truth becam glorious Martyrs, leaving unto us an holy example, and an honourable remembance of their faith and Chriſtian fortitude, that divers of them lately, and yet living with us, have been ſo great Aſſertors and Champions of our Religion againſt the common Enemy of Rome, and that their Goverment hath been ſo ancient, ſo long approved, and ſo often eſtabliſhed by the Lawes and Statutes of this Kingdom, and as yet nothing in their Doctrine (generally taught) diſſonant from the Word of God, or the Articles eſtabliſhed by Law, and that moſt of them are of ſingular learning and piety. In this caſe to call the forme of Divine Service and common Prayers, Erronious, Popiſh, Superſtitious, Idolatrous, and Blaſphemous, and to call the Government by Biſhops, a perpetuall vaſſallage, and intollerable bondage: and at the firſt ſtep, and before the parties concerned be heard, to pray the preſent removall of them, or the utter diſſolution and extirpa-

tion of them, their Courts, and their Officers, as Antichriſtian and Diabolicall, we cannot conceive to ſavour or reliſh of piety, juſtice, or charity, nor can we joyne with them herein, but rather humbly pray a Reformation of the abuſes, and puniſhment of the offenders, but not the ruine or abolition of the Innocent.

Now on the contrary, when we conſider the tenour of ſuch writings, as in the name of Petitions are ſpread amongſt the common people, the contents of many printed Pamphlets ſwarming at *London*, and over all Countries, the Sermons preached publikely in Pulpits, and other private places, and the bitter invectives divulged, and commonly ſpoken by many diſaffected perſons, all of them ſhewing an extreme averſeneſſe and diſlike of the preſent Government of the Church, and Divine Service, or Common Prayers, dangerouſly exciting a diſobedience to the eſtabliſhed forme of Government and Church Service, their ſeverall intimations of the deſire of the power of the keyes, and that their congregations may be independent, and may execute Eccleſiaſticall cenſures within themſelves, whereby many Sects, and ſeverall & contrary opinions will ſoon grow and ariſe, whereby great diviſions and horrible factions will ſoon enſue thereupon, to the breach of that union, which is the ſacred band and preſervation of the common peace of Church and State: their peremptory deſires and bold aſſuming to themſelves the liberty of conſcience to introduce into the Church whatſoever they affect, and to refuſe and oppoſe all things which themſelves ſhall diſlike, and what they diſlike muſt not onely to themſelves but alſo to all others be ſcandalous and burdenſome, and muſt be cried out upon, as great and unſupportable grievances, yea though the things

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in themſelves be never ſo indifferent, of never ſo long continuance in uſe and practiſe, and never ſo much deſired and affected of others, ſo that where three or four of them be in a Pariſh, though five hundred others deſire the uſe and continuance of things long uſed, all muſt be altered or taken away as ſcandals & grievances for theſe three or foure, though to the offence of many others, and whatſoever they will have introduced, muſt be impoſed upon all others, and muſt by all be admitted without ſcandall or offence, whereby multitudes of godly and wel-affected people are in ſome things deprived or abridged of what they deſire and take comfort in, and have had a long and lawfull uſe and practiſe of, and other things impoſed upon them againſt their wills and liking, as if no accompt were to be made of them, or no liberty of conſcience were left unto them: which bold attempts of ſome few to arrogate to themſelves, and to exerciſe over all others, what high preſumption is it? and how great a tyranny may it prove over the mindes and conſciences of men? The great increaſe of late of Schiſmaticks and Sectaries, and of perſons not only ſeparating and ſequeſtring themſelves from the publike Aſſembly at *Common Prayers* and *Divine Service*, but alſo oppoſing, & tumultuouſly interupting others in the performance thereof in the publike Congregation, the frequent and many Conventicles held amongſt them, and their often meetings at all publike conventions of Aſſizes, Seſſions, Faires, Markets, and other publike Aſſemblies, their earneſt labouring to ſollicite & draw the people to them, and the generall correſpondence held amongſt them to advance their ends herein. Of theſe things we cannot but take notice, and muſt needs expreſſe our juſt feares, that their deſires and endeavours

are to worke ſome great change and mutation in the preſent ſtate of the Church Government, and in the Forme of the publique Worſhip of God, and Divine Service, and Common Prayers.

Of the common grievances of the Kingdom, wee as others, have been and are ſenſible, and doe profeſſe that we have juſt cauſe with joy and comfort to remember, and with thankefulneſſe to acknowledge, the pious care which is already taken for the ſuppreſſing of the grouth of Popery, the better ſupply of able and painefull Miniſters, and the removing of all Innovation, and wee doubt not but in your great Wiſdomes you will regulate the rigour and exorbitancy of the Eccleſiaſticall Courts to ſuit with the temper of our Common Lawes, and the nature and condition of Freemen: And we hope and humbly pray, that the preſent Forme of Church Government, and of Church Service, and Common Prayers, now eſtabliſhed by the Statutes of this Kingdome ſhall be ſetled, and that all ſuch as ſhall oppoſe themſelves againſt the ſame, or ſhall do, or ſpeake any thing in derogation or depraving of the ſaid Divine Service, or Booke of Common Prayer may without any further tolleration or connivence undergoe the paines, puniſhment, and forfeitures due therefore; and that ſuch care ſhalbe taken for placing of Orthodox & peaceable men, Lecturers in all places, whoſe Doctrine may tend rather to ſound inſtruction and edification, then lead to Schiſme and Faction; All which we humbly ſubmit to your great judgements, and ſhall pray to God to aſſiſt and direct you from above with his heavenly wiſdom, to guide and bring all your conſultations to happy concluſions.

TO

TO THE HIGH

*AND*

# HONOVRABLE COURT OF PARLIAMENT: NOW SITTING.

*The humble Petition and Remonſtrance, of the Knights, Gentry, Clergy, Freeholders, and Inhabitants of the County of* Somerſet;

Delivered to the *Houſe of Peeres*, by the Lord Marqueſſe *Hartford*, the 10. of *December*, 1641.

*We Humbly ſhew;*

THAT Having with griefe of minde heard of ſundry Petitions, which have beene exhited to this Right Honourable Aſſembly, by ſome of the Clergy and Laity about *London*, and ſome Counties, tending to the ſubverſion of the



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Church-government eſtabliſhed in this Kingdome; We therefore, tendring the Peace and Welfare of Both, Doe in all humbleneſſe preſume to make knowne our Opinions and Deſires concerning the ſame: Nothing doubting, of the like good acceptance of our humble *Petition* and *Remonſtrance* in this behalfe; being tendred with no leſſe good Affection to the Peace and Happineſſe of the Church, the proſperity of his Sacred Majeſty, and this whole Kingdome.

For the preſent government of the Church, wee are moſt thankefull to God, believing it in our hearts, to be the moſt pious and the wiſeſt, that any People or Kingdome upon earth, hath beene bleſt withall, ſince the Apoſtles dayes: though we may not denie, but through the frailty of Men, and corruption of Times; ſome things of ill conſequence, and other needleſſe, are ſtollen, or thurſt into it; which we heartily wiſh may be reformed, and the Church reſtored to its former Purity. And to the end it may be the better preſerved from preſent and future Innovation; We wiſh, the wittingly and maliciouſly guilty, of what condition ſoever they bee (whether Biſhops or inferior Clergie) may receive condigne puniſhment. But, for the miſcarriage of Governours, to deſtroy the Government; we truſt it ſhall never enter into the hearts of this wiſe & Honourable Aſſembly.

We will not preſume to diſpute the Right of *Epiſcopacy*, whether it be *Divine* or not; It ſufficeth us to know that the *Church-government* by Biſhops is ancient, even neer to the Apoſtles daies: And that it hath pleaſed God from time to time, to make them moſt glorious inſtruments for the propagation, and preſervation of Chriſtian Religion: which with their blood, they have frequently

quently ſealed to Poſterity. And how much this Kingdome in particular is indebted to them, for their Piety, their Wiſdomes, and Sufferings; we truſt ſhall never be forgotten. Our hearts deſire therefore is; That the *Precious* may be ſeparated from the *Vile*; that the badde may be rejected, and the good retained. Furthermore, having credibly heard, that our *Common Prayer* hath bin interrupted and deſpiſed of ſome miſ-underſtanding or miſ-led people, to the great ſcandal of the Religion profeſſed in our Church; We humbly beſeech you to take into your care the Redreſſe thereof, as of an Impiety not to be endured: As alſo to take order for the ſevere puniſhment of thoſe men (if they may be diſcovered) who frequently publiſh Pamphlets, under a veyle of Religion, yet, conducing to confuſion and Rebellion.

All which we humbly offer to your Wiſdoms, as the thoughts and deſires of this *County*. And as we are perſwaded of multitudes of the ſound Members of the *Church of England*, and his *Sacred Majeſties* moſt loyall Subjects;

*Beſeeching God to direct and proſper your Counſels; and yet to pardon our Errors; We reſt*

At your Commands

*Knights, Eſquires, Divines, Gentlemen, Free-holders; Inhabitants of the County of* Somerſet *(none of them Papiſts, but all Proteſtants of the* Church of England*) and his Majeſties loyall Subjects.* 1435

*Whereof, Knights, Eſquires, and Gentlemen* —— 200

*Divines* —— 321

Io: Brown. Clet. Parliament.

T O.

TO THE HIGH

*AND*

# HONOVRABLE COURT OF PARLIAMENT:

The humble Petition of the *Knights*, *Esquires*, *Gentlemen*, and *Housholders* in the County of RVTLAND; *in behalfe of our selves, and our Families.*

*And of the* Parsons, Vicars, *and* Curats, *for the Clergy, in behalfe of themselves, and their Families.*

*Humbly shewing,*

THat Wheras there have beene divers Petitions exhibited to this Honourable Court, by persons dis-affected to the present Government, for the utter extirpation of the Apostolicall Government of the *Church* by Bishops; They by sedulity, and zeale supplying the want of faire pretences for the abolition of that, which we hope, no just reason can condemne: And on the other side, many

ny pious perſons, true ſonnes of the Church of *England*, have repreſented their juſt deſires of the continuance of it, upon great and weighty cauſes, both in Divinity and true Policie; we alſo, leaſt we might ſeeme unconcerned, and for feare leaſt our ſilence ſhould be exacted as a crime at our hands if we be deficient, to what wee are perſwaded is the cauſe of God; In purſuance of their pious intendments, and in allowance of their Reaſons, doe alſo preſſe to your great Tribunall, of begge of you that which is the honour of Kings, to bee *Nutricij* of the Church, and her moſt Ancient and Succeſſive Government.

*We therefore humbly beg of you, to leave us in that ſtate the Apoſtles left the Church in; That the three Ages of Martyrs were governed by; That the thirteen Ages ſince them have alwaies gloried in, (by their Succeſſion of Biſhops from the Apoſtles, prooving themſelves members of the Catholike and Apoſtolike Church) that our Lawes have eſtabliſhed, ſo many Kings and Parliaments have protected, into which we were baptized; as certainely Apoſtolicall, as the obſervation of the Lords Day, as the diſtinction of Books Apocryphall from Canonicall, as that ſuch Bookes were written by ſuch Evangeliſts and Apoſtles; as the conſecration of the Euchariſt by Presbyters; as any thing which you will doe by upholding the Government of the Church by Biſhops, which we againe and againe, begge of you to do, having pittie on our Conſciences, and not forcing of us to ſeeke communion, as yet we know not where. So ſhall we be bound to pray with a multiplied Devotion, for the increaſe of publike and perſonal bleſſings to your Honourable Aſſembly, to your Noble Perſons.*



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Wee also doe with all Humility beg leave to represent these our Considerations *subjoyned, which we hope you will favourably expound to be a well-meant zeale, and at least, a confidence of duty, and charity to those our Fathers, from whom we have received, and daily hope to receive, many issues of spirituall Benison.*

WEe Consider that Christ, either left his Church without a lasting Government, or else Bishops and Presbyters under them are that Government; the former we feare to say, lest wee might seeme to accuse the Wisdome of the Father of improvidence, in the not providing for his Family; the Feeder and the Ruler in Scripture being all one in Office, in expression, in person: So that, if he left no Rulers, he left no Feeders. The latter we are more confident of, for that Christ did clearely institute a dispatity in the *Clergy*, (which is the maine Stone of offence) appeares in the Apostles, and Seventy two Disciples, to whom, according to the voice of Christendome, and traditive Interpretation of the Church. Bishops and Presbyters respectively doe succeede; and also many actually did succeede the Apostles in their *Chaires*, being ordained Bishops by the Apostles themselves that did survive, and also beyond all exception that Christ did institute a Government;

appeares

appeares in those Evangelicall words (who then is that *Faithfull and wise Steward, whom his Lord shall make Ruler over his houshold, &c.*) which Rulers are Bishops, and Priests under them, or else the Church hath beene Apostate from her Lord, since having clearely for fifteen hundred yeares had no other Rulers then such. Luke 12. 42.

2. We consider that, whether it can be a Church or no without Bishops, is at least a question of great consideration, and the Negative is maintained by Apostolicall, and Primitive men and Martyrs, and by the greatest part of Christendome; and those few (in respect of the whole, that dissent, being most certainly, not infallible, to bee sure with Episcopacy, it may bee a Church *eatenus*, therefore it is the surest course to retain it, for feare we separate from the Church, the pillar and ground of Truth.

3 No Ordination never was without a Bishop, and if any Presbyter did impose hands, unlesse in conjunction with a Bishop, he was accounted an Usurper, and Anathematized by publike and unquestioned Authoritie; and so without Bishops, no Presbyter, then no absolution, no consecration of the Sacraments of the Lords Supper, and for these wants no man can make a recompence or satisfaction.

4 No Presbyter did ever impose hands on a Bishop which if so famous a resolve, or publike voice of Christendome may have an estimate, showes their disparity, and that a Bishop hath a Character which cannot be imprinted without at least, an equall hand.

Viz *De jure, non eidem de facto*, till 555 yeares after Christ, and then but once in the case of Pope *Pelagius*, and that irregularly & never since, unlesse by Papall usurpation.

5 Without Bishops no Confirmation of children, and yet confirmation (called in Scripture Imposition of hands) Saint *Paul* in his famous Catechisme accounts a Fundamentall point, and the Church hath always used

uſed it, and it was appropiate to Biſhops, by the laudable cuſtome of Chriſtendome, and by the example of the Apoſtles, in the caſe of the *Samaritane* Chriſtians, whom *Phillip* the Evangeliſt had converted, and is charged upon the Parents of Children, that they bring their children to Biſhops to be confirmed, and it was never otherwiſe, but juſt as in the caſe of Ordination, *(videlicet)* by ſingularity and uſurpation, till of late that the Ieſuites to enlarge their *Philacteries*, have ſtriven to make Biſhops not neceſſary, by communicating Confirmation to the Prieſts of their Order.

6 To take away Biſhops is againſt the Wiſdome of the State of *England*, ever ſince the Reformation, and having beene attempted by clancular practiſes, was checked by the Princes reſpectively, and their Councell, and confidently, by the wiſdome of preceding Parliaments, and this although the Biſhops then were leſſe learned, and as much infamed.

7 Wee are ſure that Epiſcopall Government hath conſiſted with Monarchy, ever ſince the *Engliſh* Monarchy was Chriſtian, and we are to try whether any innovated Government can or will.

8 Wee conſider that if it could conſiſt with Monarchy, when it was byaſſed by the Popes prevalent incroachment, much more ſince the reformation, when the King hath the raines in his owne hand, and can give them Lawes, and aſcertaines them by their immediate dependance both for their Baronies, and Election, and perſonall Iuriſdiction on the Crowne, and by the Statute of Submiſſion.

9 We

9 We conſider that Saint *Hierome* (pretended as the maine Authenticke enemy againſt Epiſcopacie) yet ſayes, That Biſhops were conſtituted as an Antidote and deletory to diſ-improve the iſſues of Schiſme, and that by the Apoſtles, who beſt knew the remedies. And now that Schiſmes multiply, there is more neede of Biſhops, ſo that they cannot bee taken away, upon pretence their regiment is not neceſſary, for the taking them away makes them more neceſſarie by the multiplication of Schiſmes. *Comment. in Epiſt. ad Titum.*

10 All Learning will be diſcountenanced, if not extinguiſhed, upon the demolition of Epiſcopacie, the Biſhops being parties for the advancement of Learning; and on the other ſide, if the Governement ſhould be in the hands of Presbitery, or Lay-Elders, wee know no reaſon ſufficient to ſtifle our feares, leaſt preferment bee given to people unlearned and unfit to have the mannaging of Soules, eſpecially, ſince a learned *Clergy* will bee ſuſpected by their Lay-Elders, as too knowing to bee ruled by their Dictates, which will not have ſo much artifice and fineneſſe as to command by ſtrength of reaſon: which our feares are alſo increaſed, by conſidering that by the multiplycation of Lay-Elders, or other Governours, their perſonall intereſt being increaſed partiality muſt bee more frequent, and all this is beſides their incompetencie of judging the abilities of Schollers.

11 The removeall of Biſhops would bee a ſcandall, not onely to many weake Chriſtians, who feare all Innovation, as guilty of ſome ill intendments

tendments upon their consciences, but also to the strongest, which shewes it to be the fault of the giver, not the weakenesse of the receiver; and if wee must not scandalize our weake brethren, much lesse our strong; since this will intrench upon us in a high measure, they not being apt to be scandalized upon umbrages, and impertinencies.

12 Where Bishops are not, there is not an Honourable, but Famylike Clergy, against the Apostolicall rule of double honour.

13 By putting downe Episcopacy, wee deprive our selves of those solemne benedictions, which the Faith of Christendome, and the profession of the *Church of England*, enioyning the Bishop rather to pronounce the blessing at the end of the Communion, appropriates to Episcopall preheminence above Priestly Authority.

14 Two parts of three of the Reformed Churches are governed by Bishops, or Superintendents (which is properly the Latine word of Bishops) and the other part that wants them, have often wished them, as their owne Doctors doe professe.

15 It is against the liberties of the Clergie, indulged to them by the *Magna Charta*, granted and confirmed by so many Kings, and about Thirty Parliaments in expresse Act, and the violation of any part of it by intrenchment upon the right of the Lay Subject, iustly accounted a great grievance, the Charter it selfe being as Fundamentall a Law (as we conceive) as any other, and any of us may feare lest his Liberties may be next in question.

16 The foure great Generall *Councels*, in estimation next the foure *Evangelists*, and by the Statutes of the Kingdome, made the rules of judging Heresies, were held

held by Biſhops; the greateſt fires and peſts of Chriſtendome, the old Hereſies, were by their induſtry extinct; Church Diſcipline, and pious conſtitutions by them eſtabliſhed, many Nations by them converted, many Miracles done for the confirmation of *Chriſtian Faith*, one of the Goſpels written by a Biſhop (Saint *Marke* of *Alexandria*) if we beleeve as Authentike Records as any are extant; Three Epiſtles of Saint *Paul* written to Biſhops; Seven Epiſtles by the Holy Ghoſt himſelfe, recorded in the *Revelation*, and ſent to ſeven *Aſian* Biſhops, as al Ancient Fathers accord; the names of twelve men, beſide Apoſtles, mentioned in Holy Scripture, which all Antiquity reports to have bin Biſhops; Moſt of the Fathers, whoſe Workes all Poſterity embraces with much zeale and admiration, were Biſhops; theſe alſo in our apprehenſions advance that holy Function, to a high and unalterable eſtimate.

*Timotheus.*
*Titus.*
*Clemens.*
*Linus.*
*Marcus.*
*Dyonisius.*
*Oneſimus.*
*Caius.*
*Epaphroditus.*
*Iacobus Hierosolimit.*
*Evodias.*
*Simeon.*

17 Very many of the faireſt Churches and Colledges, and places of Religion, were built by Biſhops; which are faire Caracters to ſhew their promptneſſe to doe publike acts of Piety, and that perſons ſo qualified as they were, that is, Governours and Clergy, and ſtirely endowed, is an excellent compoſition to advance publike deſignes for the honour of God in the promotion of publike Pietie.

18 Since it hath pleaſed this Honourable Court, of late to commend a Proteſtation to us, which we by ſolemn Vow engaged our ſelves to atteſt with our lives and fortunes, the eſtabliſhed Doctrine of the Church of *England*, we conſider that ſince the 36. Article hath approved and eſtabliſhed the Booke of *Conſecration* of Biſhops; the abolition of Epiſcopacy would nullifie that Article, and ſhould not we make humble Remonſtrance

ſtrance to the contrary, we ſhould ſuddenly recede from our great and ſolemne Proteſtation for maintenance of our *Church* Doctrine.

*But may it pleaſe this Honourable Aſſemble, we conſider on the other ſide.*

19 The introducing of Lay Elders, muſt needes bring an inſupportable burthen to all Pariſhes, by maintaining them at the Pariſh charge (for they muſt be maintained, or elſe a tranſgreſſion is made againſt an Apoſtolicall Rule.) For the principall, and indeed the onely colourable pretended place for Lay Elders, inioynes their maintenance: So that, either the people muſt be oppreſſed with ſo great burthens, or elſe Saint *Pauls* Rule not obeyed, or elſe there is no authority for Lay Elders, as indeed there is not. 1 Tim. 5.

20 And alſo there can be no leſſe feare of Uſurpation upon the Temporall power by the Presbytery, then is pretended from Epiſcopacy, ſince that Presbytery challenges cogniſance of more cauſes and perſons, then the Epiſcopacy does, (ſo making a dangerous entrenchment upon the Supremacy) and derives its pretence from Divine Inſtitution, with more confidence, and more immediate derivation then Epiſcopacy, though indeed moſt vainely as we conceive.

21 We crave leave alſo to adde this, that theſe

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two (*viz.*) Episcopacy and Presbytery being the onely two in contestation, if any new designe should justle Episcopacie, wee are confident that as it hitherto wants a name, so it will want a face, or forme of reason (in case of Conscience) when it shall appeare.

*Signed by Knights, Iustices, Gentry, and Freeholders, about* } 800.

*By Ministers, about the number of* 40.

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# The *Cheshire* Petition for establishing of the Common-Prayer-Booke, and suppression of Schismatiques, presented to the Kings Majestie, and from him recommended to the *House of Peeres*, by the *Lord* KEEPER.

## To the Kings most Excellent Majestie, and to the Right Honourable the Lords, and the Honourable the House of Commons Assembled in *Parliament*.

*The humble Petition of divers of the Nobility, Iustices, Gentry, Ministers, Freeholders, and other Inhabitants of the County Palatine of Chester, whose names are nominated in the Schedule annexed.*

Your Petitioners with all cheerefulnesse and contentation, affying in the happy settlement of *the distractions both of Church and State, by His Majesties pious care, and the prudent and religious endevours of this Honourable Assembly, and with due humility and obedience, submitting to the unanimous conclusions thereof, yet conceive themselves bound in Duty,*

HUmbly to represent to your mature considerations, that the present disorders of many turbulent and

and ill diſpoſed ſpirits, are ſuch, as give not onely occation of preſent diſcontent to your Petitioners, but ſeeme to import ſome ill event without early prevention.

The pure ſeede of our Faith (the Doctrine of the true Reformed Proteſtant Religion) eſtabliſhed by ſo many Acts of Parliament, and ſo harmoniouſly concurring with the confeſſions of all other Reformed Churches, being tainted with the Tares of divers Sects and Schiſmes lately ſpring up amongſt us.

Our pious, laudable, and ancient forme of Divine Service, compoſed by the holy Martyrs, and worthy Inſtruments of Reformation eſtabliſhed by the prudent Sages of State (your religious Predeceſſors) honoured by the approbation of many learned forraign Divines, ſubſcribed by the Miniſtery of the whole kingdome, and with ſuch generall content received by all the Laity, that ſcarſe any Family or perſon that can reade, but are furniſhed with the Bookes of Common Prayer: In the conſcionable uſe whereof many Chriſtian hearts have found unſpeakable joy and comfort, wherein the famous Church of *England*, our deare Mother, hath juſt cauſe to glory; And may ſhee long flouriſh in the practiſe of ſo bleſſed a *Lyturgy*; yet it is now, not onely depraved by many of thoſe who ſhould teach conformity to eſtabliſhed Lawes, but in contempt thereof in many places wholly neglected. All theſe dayly practiſed, with confidence, without puniſhment: To the great dejection of many ſound Proteſtants, and occaſioning ſo great inſultation and rejoycing in ſome Separatiſts, as they not onely ſeeme to portend, but menace ſome great alteration; And not containing themſelves within the bounds of civill governement, doe



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commit many tumultuous, (if not Sacrilegious) violences both by day and night upon divers Churches.

Therefore your Petitioners being all very apprehensive of the dangerous consequences of Innovation, and much scandalized at the present disorders,

*Doe all unanimously pray,*

*That there bee admitted no Innovation of Doctrine or Lyturgie, that holy publike Service being so fast rooted by a long setled continuance in this Church, that in our Opinion and Iudgements it cannot be altered (unlesse by the advice and consent of some Nationall Synode) without an universall discontent. And that some speedy course be taken to suppresse such Schismatiques and Separatists, whose factious spirits doe evidently endanger the peace both of Church and State.*

*And your Petitioners shall ever pray, &c.*

| | |
|---|---|
| The Petition Signed by Lords, Knights Iustices of the Peace, and Esquires, | 94. |
| By Gentlemen of qualitie, | 440. |
| By Divines, | 86. |
| By Freeholders and others, in all | 8936. |

TO

# TO THE KINGS Most Excellent MAJESTIE And to the HIGH COVRT OF PARLIAMENT.

*The humble Petition of* Colledges *and* Halls, *and others, well-willers to Piety and Learning, throughout the Kingdome of* England.

SHEWETH,

THat whereas many Persons dis-affected to the present forme of Government of the Church of *England*



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*land* (eſtabliſhed not onely by the Eccleſiaſticall, but alſo by the Common Law of this Realme, and diverſe Acts of Parliament) have of late in great multitudes Petitioned this Honourable Court againſt the Orders, Honour, Iuriſdiction, and meanes of the Cleargie; And have publiſhed ſuch their deſires in Print, and Pulpit, and dayly ſeeke to advance and propagate the ſame: To the great diſheartning of all Learning, (if ſuch deſignes find favour) the grievous ſcandall of the Reformed Religion as unſtable, and the unſpeakeable advantage of our Enemies of *Rome*.

WE therefore (well weighing, that the Seminaries muſt decay when the Garden ſhall be waſted) in all humilitie moſt heartely pray Your Majeſtie, and this Honourable Court, that all the Orders of Holy Church, of Biſhops, Prieſts, and Deacons, which from the Apoſtles times till theſe, have withſtood ſo many Practices, may have yet hopes to flouriſh under Your gracious Protection. And that by your aſſiſtance, under our moſt Religious Soveraigne, the Ancient Catholique Faith, and Diſcipline, as alſo the devout and decent Service of God, in our Church Liturgy, may be defended from all Innovations, and Novelties: The Meanes and Liberties of the Churches, as well Cathedrall, and Collegeat, as Parochiall, to them hitherto of right belonging, according to the pious Wills of their bleſſed Founders, may bee continued and preſerved: Many thouſand Families which on them depend, ſecured from ruine: And that our Nation, whoſe Lawes already favour as much as any in the world, the right of the Firſt borne, may retaine Eccleſiaſticall Promotions, as the Patrimony of Younger Children, the prize

prize of Labour and Study, an incitement of Learning, and a reward of those that can intitle themselves thereto by honest desert.

*And your Petitioners shall ever pray, &c.*

*This Petition is subscribed, generally by all the* Doctors, Masters, *and* Batchelors *of all Degrees and Faculties in the Vniversitie of* Oxford; *And by very many other Persons of Quallity:* Baronets, Knights, Esquires, Ministers, *and* Gentlemen, *within the Counties of* Oxford, Berks, Wilts, South-hampton, Dorset, Kent, Surrey, Westmerland, Cumberland, *and other Shires.*

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## *Devonshire Petition.*

TO THE RIGHT

# HONOVRABLE

THE LORDS

# SPIRITVALL

*AND*

# TEMPORALL,

Now assembled in the House of PARLIAMENT.

*The humble Information and Petition, of the Knights, Esquires, Gentlemen, and others of ability, within the Diocesse of* Exeter.

WEe whose Names are underwritten, have for these many yeares, found the benefit and comfort of *Episcopall Government*, under which we have lived hitherto peaceably, and happily, with great freedome and frequency of the Preaching

ing of the Goſpell, and incouragement of the conſcionable and painefull Preachers thereof. As we bleſſe God for his favour to us in this behalfe, So woe doe humbly and earneſtly profeſſe our deſire that the ſame Government may bee ſtill continued both to us, and our poſterity, ſubmitting all perſonall offences, and redreſſe of abuſes to your Honourable Wiſdomes.

*In Witneſſe whereof we have hereunto Subſcribed.*

Signed by Knights, Eſquires, Gentlemen, and other Inhabitants, neere upon *Eight Thouſand.*

# *The Staffordshire Petition.*

TO THE

## RIGHT HONOVRABLE The LORDS, and COMMONS Assembled in the High Court of PARLIAMENT.

The humble Petition of the *Knights, Gentlemen, Ministers, Freeholders, and other inhabitants, within the County of* STAFFORD, *hereunto subscribed.*

*Who Most humbly pray,*

THat the present publique forme of Gods Worship, and Administration of the Blessed Sacrament, with other Rites agreeable to Gods holy Word, and purest Antiquitie, which hath been formerly, sundry times established by godly Acts of Parliament, may now againe in these broken and troubled times, be to Gods glory, and the Churches Peace, re-established, and confirmed.

That Episcopacy being the ancientest, and Primitive Government of the Church, renowned for successes, victorious against Schismes, and Heresies, and especially

ally of late yeares, against that *Hydra* of Heresies, the Roman Papacy, glorious for Ancient and late Martyrdomes, happy before the corruption of Popery, and since the Reformation in the Plantation, and Preservation of Truth, and Peace; eminently serviceable to this Common-wealth, most compliable with the Civill Government (into the Fabrick, and body of which it is riveted, and incorporate) and most apt and easie at all times by the State to be reduced into Order, may for the future, as formerly, by your Great Authority bee continued, and maintained for the glory of God, preservation of Order, Peace, and Unity, the Reformation and suppression of wickednesse and vice, and the mature prevention of Schismes, Factions, and Seditions. The which we, your humble Petitioners, the more earnestly beseech your Honors to grant, For that strong feares doe possesse our hearts, that the sudden mutation of a government so long setled, so well knowne, and approved, cannot recompence with any proportionable utility, the disturbances, and disorders which it may worke by novelty, being most confident, in your Honours Wisdome and Iustice, That all excessive exorbitances, and incroachments, which shall be found issuing, not from any poyson in the nature of the Discipline, but rather from the infirmity, or corruption of the person (unto which the very best Government is subject, shall be duely regulated, and corrected.

*And your Petitioners shall duly pray for your Honours happiest proceedings.*

Subscribed by 3000 of the best quality of the Country.



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# TO THE KINGS

Most Excellent

# MAJESTIE,

And to the

## RIGHT HONOVRABLE the LORDS, and the Honourable the House of COMMONS Assembled in

# PARLIAMENT.

*The most humble Petition, of divers Baronets, Knights, Iustices, Gentrie, Ministers, and Freeholders, Inhabitants of the County of* KENT, *within the Diocesse of* CANTERBVRIE.

*Most humbly shewing,*

THat notwithstanding this Kingdome, hath by the singular providence of Almighty God, for many

ny yeares laſt paſt, happily flouriſhed above all other Nations in the Chriſtian World under the Religion and Government by Law eſtabliſhed: Yet hath it beene of late moſt miſerably diſtracted through the finiſter practiſes of ſome private perſons ill affected to them both.

By whoſe meanes the preſent Government is diſgraced and traduced, The Houſes of God are prophaned, and in part defaced, The Miniſters of Chriſt are contemned and deſpiſed, The Ornaments, and many Utenſils of the Church are abuſed, The Liturgie and booke of Common Prayer depraved, and neglected, That abſolute modell of Praier, *The Lords Prayer*, vilified, The Sacraments of the Goſpell in ſome places unduly Adminiſtred, in other places omitted, Solemne dayes of faſting obſerved, and appoined by private perſons, Marriages illegally Solemnized, Burials uncharitably performed, And the very Fundamentall of our Religion ſubverted, by the publication of a newe Creed, and teaching the Abrogation of the Morrall Law. For which purpoſe, many offenſive Sermons are dayly Preached, and many impious Pamphlets Printed, and in contempt of Authority, Many doe what ſeemeth good in their owne eyes, onely as if there were no King, nor Government, in this our *Iſrael*.

Whereby Almighty God is highly provoked, his Sacred Majeſty diſhonoured, The peace of the Kingdome endangered, The Conſciences of the people diſquieted, The Miniſters of Gods Word diſheartned, and the Enemies of the Church emboldned in their enterpriſes.

For

*For redreſſe whereof, May it pleaſe this Great and Honourable Councell, ſpeedily to command a due obſervation of the Religion and Government, by Law eſtabliſhed; in ſuch manner, as it may ſeeme beſt to the Piety and Wiſdome of his Royall Majeſtie, and this Honourable Court.*

*Your Petitioners as they ſhall Confidently expect a bleſſing from Heaven upon this Church and Kingdom, So ſhall they have this further cauſe to implore the Divine Aſſiſtance upon this moſt Honorable Aſſembly.*

*Subſcribed by*

| | |
|---|---|
| Knight Barronets, and Knights | 24 |
| Eſquires and Gentlemen of note, above | 300. |
| Divines | 108 |
| Freeholders, and Subſidie men | 800. |

All within the Dioceſſe of *Canterbury*.

# TO THE HONOVRABLE THE KNIGHTS, CITIZENS and BVRGESSES of the Houſe of COMMONS aſſembled in PARLIAMENT.

*The humble Petition of the* Gentry, Clergy, *and others Inhabitants, Subſcribed, of the Counties of* Flint, Denbigh, Mountgomery, Carnarvan, Angleſey, Merioneth, *being the ſixe Shires of* Northwales.

*As it was preſented this preſent* March *the* 5. 1641. *Accompanied with thirty thouſand hands.*

WHereas the preſent condition of the Church of *England* (in the publike Liturgy thereof, in the ancient liberties and forme of Government, as they doe now ſtand eſtabliſhed by Law) hath been lately brought in queſtion, and manifold Petitions from the ſeverall

ſeverall quarters of this Kingdome, and other ſuch like addreſſes concerning the ſame, have beene preſented to this Honourable Houſe.

Wee his Majeſties faithfull Subjects in the Principalities and Counties of *North-wales* whom it equally concerneth, and as ſtrongly tyed in duty and conſcience, doe likewiſe preſume to make our humble Remonſtrance, and we doe it after a long ſilence and expectation joyned with ſome feares.

And firſt, for thoſe things which concerne the publique Service of God, as they bee of neereſt importance, and we nothing doubt, but you will take unto your tendreſt thoughts, ſo we doe earneſtly propound and proſtrate before you that dangerous conſequence of Innovation in matters of ſo high concernement, as we conceive, and leave it to your owne great Wiſdoms to Iudge, what ſcruples and jealouſies are like to ariſe, if we be taught a new and different way of ſerving God after a full perſwaſion of the lawfulneſſe of that which is preſcribed according to the Word of God, not without the deliberate, and concurrent approbation and induſtry of the moſt learned of the Proteſtant Church, of this and other Nations, and the poſſeſſion of ſo many yeares in the practiſe thereof, and all ſince the bleſſed time of Reformation.

The meere report hereof hath already produced no good effect, breeding in the mindes of ill-diſpoſed perſons Inſolence and contempt, in others perplexitie and griefe, not knowing how to ſettle themſelves, or forme their obedience in ſuch diſtractions, and ſometimes repugnancy of commands.

Then for the outward policy and forme of government, under the Iuriſdiction of Biſhops, bounded by Law,

Law, and kept within their owne limits.

It is as wee beleeve, that forme which came into this *Iſland*, with the firſt Plantation of Religion heere, and God ſo bleſt this *Iſland*, that Religion came earely in, with the firſt dawning of the day, very neere, or in the time of the Apoſtles themſelves, And in the Succeſſion of all after Ages, the ſame hath been conſtantly maintained among us, and that without any eminent interruption, or gainſaying, even till theſe our dayes.

And now from the comfortable experience which we feele, and which our fathers have told us, of the conveniency and moderation of this Government, together with the Antiquity of the ſame (a ſtrong argument of Gods ſpeciall Protection.) Wee doe in all humility repreſent and pray that the ſame may be ſtill preſerved entire in all the parts thereof, profeſſing yet withall, that we heartily diſclaime all Scandalous Innovation, and Popiſh corruption whatſoever.

And we are the more incouraged in this Suit, becauſe we finde it to bee the unanimous and undevided requeſt and vote of this whole Countrey, who cannot without ſome trembling entertaine a thought of change. In all which we doe not preſume to give any rules, but as it becomes us, humbly declare and open our owne breaſts, and labour to deliver our owne ſoules in teſtimony of our Loyalties, and diſcharge of our Conſciences, who ſhall ever take comfort to finde the ſame way of honouring God, continued in his owne Houſe of Prayer, the Lawes of the Land put to actuall execution, the Peace and Government of the Church preſerved, the rumor'd

 altera-

alterations declined, and the diſtractions already too viſible ariſing thereupon avoided.

And as wee doubt not but your great Wiſdomes will take care that our Doctrine and Diſcipline eſtabliſhed, ſhall bee ſtill in force, and obſerved, untill by ſome abſolute Law, and the opinions of learned Convocations, or Synod (according to the Cuſtome of our prudent fore-Fathers in beſt times) it bee otherwiſe ordained.

*So ſhall we never ceaſe to pray for a permanent bleſſing upon your Counſels, and Reſolutions, to the generall happineſſe of Church and Kingdome.*

# TO THE SACRED MAIESTIE, of our moſt Gracious Soveraigne Lord, King CHARLES: by the Grace of God, of *England, Scotland, France*, and *Ireland*, KING: *Defender of the Faith.*

## The humble Gratulation and Petition of divers, His MAIESTIES faithfull Subjects (of the true Proteſtant Religion) within the County *Palatine* of *Lancaſter*.

*MOST GRACIOVS SOVERAIGNE,*

THE moſt Reall and Convincing'ſt teſtimonies of your Princely care, for the advancement of Gods true Religion in your Majeſties Realmes: And the common good of all your Subjects. Could no leſſe then draw from us (who have hitherto in theſe ſtirring Times ſate ſtill) this humble acknowledgement of our due and neceſſary thankes.

WEe with the inmoſt and choiceſt thoughts of our ſoules, doe eſteeme and prize your Majeſties moſt righteous intentions, of governing your liege people, according to the wholſome Laws of this kingdome. A thing ſo often, and with ſuch earneſtneſſe avowed by your ſacred Majeſty, whereunto wee yeeld that hearty credence, which is due to ſo religious a Prince. Wee doe alſo with all humility and thankfulneſſe acknowledge your manifold and evident manifeſtations (to the world) that you affect not an Arbitrary Government, But the common proſperity, and happineſſe of all your loyall ſubjects: by your readineſſe to joyne with your Parliament, in ſpeedy rayſing of forces for a timely ſuppreſſion, of that odious Rebellion in *Ireland*, by your late Proclamation for the putting in due execution the Lawes againſt Papiſts. By your moſt gracious condiſcending to the deſires of your Great Councell, in ſigning the Bill for the triennial Parliament, for the relinquiſhing your Title of impozing upon Merchandize, and power of preſſing ſouldiers. For the taking away the Starre-chamber, and High Commiſſion Courts, for regulating of the Councell Table: As alſo for the Bils for the Forreſts and Stannerie Courts, with other moſt neceſſary Acts. Moreover, we are confident, and well aſſured of your Majeſties zeale, for the advancement of the true Proteſtant Religion. And with inexpreſſible joy doe underſtand your moſt Chriſtian & pious reſolution, for the preſervation of thoſe powerfull encouragements of Induſtry, Learning, and Piety, the meanes and honour of the Miniſtry, for the maintenance and continuance of our Church Government, and ſolemne Liturgy of the Church

Church, of long continuance, and generall approbation of the moſt pious and learned of this Nation, and of other countries: Compoſed (according to the Primitive Patterne) by our bleſſed Martyrs, and other religious and learned men. As alſo your gracious pleaſure, that all abuſes of Church and State ſhall be reformed, according to the modell of Queene *Elizabeths* dayes, (of ever bleſſed and famous memory.) By the one you have weakned the hopes of the ſacrilegious devourers of the Churches Patrimony (if there be any ſuch:) And by the other provided againſt all Popiſh Impieties and Idolatries: And alſo againſt the growing danger of Anabaptiſts, Browniſts, and other Noveliſts. All which Piety, Love, and Juſtice, wee beſeech God to returne into your Royall boſome. But yet moſt gracious Soveraigne, there is one thing that ſads our hearts, and hinders the perfection of our happineſſe, which is the diſtance and miſunderſtanding betweene your Majeſty and your Parliament, wherby the hearts of your ſubjects are filled with feares and jealouſies (Iuſtice neglected, ſacred ordinances prophaned, and trading impaired to the impoveriſhing of many of your liege people. For the Removall whereof wee cannot find out any lawfull meanes without your Majeſties aſſiſtance and direction.

Wherefore wee humbly beſeech your moſt excellent Majeſty, to continue your moſt Chriſtian and pious Reſolution of ruling your people, according to the Lawes of the Land, and maintaining of the ſame, of being a zealous Defender of the eſtabliſhed Doctrine, Liturgie, and Government of our Church from hereſies, Libertiniſme, and prophaneneſſe; An Advancer of Learning, Piety, and Religion; An

Encourager of Learned, Painefull, Orthodox Preachers. And whatſoever your Parliament ſhall offer to your Royall view, conducing to this bleſſed end, the common good and tranquillity of your ſubjects, to be pleaſed to condiſcend unto, and graciouſly to confirme, and withall to declare unto us ſome expedient way, how wee may make a dutifull addreſſe unto your Parliament, for the taking away of theſe differences and impediments, which ſtay the happy proceedings (of that moſt honourable Aſſembly, whereof your Majeſty is the Head) which once removed, we doubt not, but we wil be as near your Parliament in Perſon, as in Affection. That there may be a bleſſed harmony, betwixt your Highneſſe, and that great Councell, wee ſhall with all alacrity obſerve the ſame. Humbly rendring our lives, and fortunes for the preſervation of your Royall Perſon, Crowne, and Dignity, according to our bounden duty, and allegiance. And heartily praying for your Majeſties long and proſperous Raigne over us.

*Wee the Subſcribers of this Petition, doe hereby give authority unto the Bearers hereof, to put our names to ſuch Tranſcript hereof, as ſhall bee preſented to His Majeſty.*

TO

# TO THE KINGS MOST Excellent MAJESTIE.

## *The humble Petition of the County of* CORNEWAL.

WEe your Majesties loyall subjects, In all duty render unto your Majesty all thankfulnesse, for your Majesties unexampled favour, and grace in granting unto your Subjects (in concurrence with your Parliament) such Lawes and Freedomes, which have most fully expressed your Majesties Gracious Goodnesse unto your people. And wee most thankfully receive your Majesties free offer of a generall Pardon, whereof wee most humbly desire to be made Partakers. And wee most humbly beseech your Majesty never to suffer your Subjects to be governed by an Arbitrary Government, nor admit an alteration in Religion. And your Petitioners being most feelingly grieved for your Majesties discontents: partly occasioned by divers scandalous Pamphlets, and no way lessened by seditious Sermons: Doe wish a confluence of all comforts, honour, and happinesse unto your Majesty: And doe heartily pray for the reconcilement

ment betwixt your Majesty and your Parliament. And in all thankefulnesse for your Majesties said Grace and Goodnesse, your Petitioners doe offer themselves most ready to maintaine, and defend with their lives, and fortunes, your Majesties sacred Person, Honour and Estate: And lawfull Prerogative against all persons whatsoever, according to the oaths of Allegeance and Supremacy. *May* 22. 1642.

*Indorsed,*

*Wee the Petitioners to this Petition, doe constitute, and appoint* Peter Courtney, Walter Langdon, Benatus Bellot, *and* Nevill Bligh, *Esquires, to deliver this Petition, in the name of the county of Cornewall, to his sacred Majesty.*

TO

# TO THE HONOVRABLE HOVSE OF COMMONS assembled in Parliament.

The Humble Petition of the Gentry, Miniſters, and Commonalty of the County of Kent, agreed upon, at the generall Aſſizes of the County,

*Moſt humbly ſheweth,*

THat wee cannot but take notice, how welcom to this Honorable Houſe, many Petitions have beene, which yet came not from an Aſſembled body of any County (as this doth) we doe therefore hope to find as gentle and favourable a reception of this as any other have found of their Petitions, our hearts witneſſing unto us, as good, peaceable, and pious purpoſes as the beſt.

*Theſe are therefore the true and Ardent deſires of this County.*

1. That you will bee pleaſed to accept our due, and hearty thankes for thoſe excellent Lawes (which by his

Majeſties grace and goodneſſe) you have obtained for us.

2. That all Lawes againſt Papiſts, be put in due execution, and an account taken of their diſarming, and that all children of the Papiſts, may be brought up in the reformed Religion.

3. That the ſolemne *Litturgy* of the Church of *England* (Celebrious by the piety of the Biſhops and Martyrs who compoſed it) eſtabliſht by the ſupreame laws of this Land, atteſted and approved by the beſt of all Forraigne Divines, confirmed by the ſubſcription of all the Miniſtry of this Land, A Clergy as able and Learned as any in the Chriſtian world ere injoyed, and with a holy love embraced by the moſt and beſt of all the Laity, that this holy exerciſe of Religion may by your Authority be injoyed quiet and free from interruptions, ſcornes, prophaneneſſe, threats and force of ſuch men, who daily doe deprave it, and neglect the uſe of it in divers Churches, in deſpight of the Lawes eſtabliſhed.

4. That Epiſcopall Government, as Antient in this Iland as Chriſtianity it ſelfe, deduced and diſperſed throughout the Chriſtian world, even from the Apoſtolicall times, may be preſerved (as the moſt pious, moſt prudent, and moſt ſafe Government) for the peace of the Church.

5. That all differences concerning Religion and Ceremonies, may be referred to a lawfull, free, and Nationall Synod, as your Remonſtrance promiſeth, to a generall Synod of moſt grave, learned, pious and Iudicious Divines, (the proper Agents) whoſe intereſts, gifts, and callings, may quicken them in that great Worke, whoſe choyce to be by all the Clergy of the Land,

Land, becauſe all the Clergy are to be bound by their Reſolutions, and the determination of this Synod to bind us all, when you have firſt formed them into a Law, and this wee take to be according to the ancient and fundementall Law of this Land, confirmed by *Magna Charta*.

6. That ſome ſpeedy and good proviſion may bee made (as by his Majeſty hath beene, and is by all good men deſired) againſt the odious and abominable ſcandall of ſchiſmaticall and ſeditious Sermons and Pamphlets, and ſome ſevere Law made againſt Lay-men, for daring to arrogate to themſelves, and to execute the holy function of the Miniſtry, who (ſome of them) do ſow their impious and diſcontented Doctrine even in Sacred places, by abuſe of Sacred Ordinances, to the advancing of Hereſie, Schiſme, Prophaneneſſe, Libertiniſme, Anabaptiſme, and Atheiſme.

7. That if the coertive power of Eccleſiaſticall Courts by way of Excommunication be already abrogated, or ſhall be thought fit ſo to be, that there be ſome other power and authority ſpeedily eſtabliſhed, for ſuppreſſing the heynous, and now ſo much abounding ſins of Inceſt, Adultery, and Fornication, and other crimes, and for recovering Tythes, repayring of Churches, Probate of Wils, Church Aſſeſſes, providing Bread and Wine for the Communion, and choyce of Church-Wardens, and other Officers in the Church, and eſpecially for Miniſters, who neglect the Celebrating of the Holy Communion, and the Pariſhioners for not Receiving.

8. That the Profeſſors of that Learned faculty of the Civil Law, and (without which this Kingdome cannot but ſuffer manifold Inconveniences) may not find

discouragements, and so divert their Studies and Professions.

9 That honour and profits the powerful encouragements of Industry, Learning, and Piety, may be preserved without further diminution to the Clergy.

10. That you please sadly to consider the bleeding wounds of our Brethren in *Ireland*, and with speedy succours endeavour to preserve them, whereunto his Majesty hath promised a gracious concurrence.

11. That you please to frame an especiall Law for the Regulating of the *Militia* of this Kingdome, so that the Subject may know how at once to obey, both His Majesty and both Houses of Parliament, a Law whereby may be left to the discretion of Governours, as little as may be, but that the number of Armes, and what measure of punishment shall be inflicted upon the offendors, may be expresly set downe in the Act, and not left to any Arbitrary power, and that according to the president of former Lawes the offendors may not be tryed out of the county.

12. That the Precious Liberty of the Subject (the common birth-right of every *English-man*) may be as in all these poynts preserved entire, so in this also, that no order of either of both Houses, not grounded on the Lawes of this Land, may bee enforced on the Subject, till it be fully enacted by Parliament.

13. That his Majesties gracious Message of the 20. of *Ian.* last, for the present and future establishment of the Priviledges of Parliament, the free enjoying of our estates and Fortunes, the Liberty of our persons, the security of the true Religion professed, the maintaining of his Majesties Just and Regall Authority, the establishing his Revenue, may be taken into speedy consi-de-

ſideration, the effecting whereof will ſatisfie the deſires of all us, his faithfull and loving Subjects.

14. That all poſſible care may be taken, that the Native Commodities of this Kingdome, may have a quick Vent, and that Cloathing, and other Manufactures may be improved, wherein the livelihood of many thouſands doe conſiſt, and that Trade may be ballanced, that the importation doe not exceed the exportation, otherwiſe it will prove a conſumption of the Land.

15. That you pleaſe to frame ſome Lawes concerning Depopulations, Purveyances, Cart-taking, delayes in Iuſtice, Trafficke, Fiſhing in the Coaſts, Fulling Earth, that our Sea Forts may be repayred, and our Magazines renewed.

16. That you pleaſe to conſider the generall poverty that ſeemes to overgrow this Kingdome.

17. Laſtly, Wee humbly beſeech you to conſider the ſad condition, that we and the whole Land are in, if a good underſtanding be not ſpeedily renewed betweene his Majeſty, and both Houſes of Parliament.

Our hopes are yet above our feares, ſecure them wee beſeech you, God direct and guide your conſultations for the removing of all diſtruſts and Iealouſies, for the renuing that tye of confidence and truſt, (which is the higheſt happineſſe) betweene our gracious Prince, and his loving Subjects.

*And you ſhall have the daily prayers of your humble Orators of the Commonalty of* Kent.

# TO THE HONOVRABLE THE KNIGHTS, CITIZENS and BVRGESSES of the Houſe of COMMONS aſſembled in PARLIAMENT.

*The humble Petition of the* Baronets, Knights, Eſquires, Gentlemen, Clergie-men, Free-holders, Subſidy-men, *and others of good Rank and Qualitie in the County of* OXFORD.

*Agreed upon, and Subſcribed, at the times of their meetings to take the Proteſtation ſent unto them.*

*Humbly ſhewing,*

THat whereas ſome *Petitions* have beene expoſed, in Print, to common view, under the names of the *Knights, Gentlemen, Freeholders, Subſidy-men, of the beſt Ranke and Qualitie of the*

*the County of Oxford*, as preferred to the Honourable Houſe of *Parliament*.

*Wee doe hereby crave leave, to ſhew to this Honourable Houſe, that ſuch* Petitions *have not received* Publique Examination *among us at any Generall meeting directed by* Authority *for the ſervice of the* County.

And we your now *Petitioners*, knowing our ſelves to bee the *Major part* of thoſe degrees within this County, and as deſirous to expreſſe our Gratitude in this Honourable Houſe, for your unwearied labours, and the happy effects thereof, for the good of this Land and State, doe hereby offer up in all Humility, the greateſt expreſſion of our Thankefulneſſe: And, in like manner, our unanimous deſires.

That the *Government* of this *Church* may continue, as is now by Law eſtabliſhed: And that the *Liturgy* may be ſetled with ſuch alterations (if there be cauſe) as your Wiſdomes ſhall approve.

That the Lawes againſt *Papiſts* which oppoſe our *Religion*, And againſt *Sectaries* (of late dangerouſly encreaſed among us) that trouble the *Peace* thereof, may be put in full execution: And where thoſe Lawes are defective, ſuch further remedy therein may be provided, as to your wiſdomes ſhall ſeem fit.

That a free *Synod* of *Orthodox* and peaceable *Divines* may be convened, according to the forme of the *Primitive*, and Pureſt times of *Chriſtianity*, for compoſing

poſing of all differences in *Doctrine*, and *Ceremonies* of *Religion*.

That the Safety of this County and Kingdome may bee provided for, by the diſpoſing of ſuch a *Militia*, as may conſiſt with the native *Liberties* of the *Subject*.

That you would be pleaſed to continue your Care in haſtening the further Reliefe of our diſtreſſed Brethren in *Ireland*.

And your *Petitioners* ſhall bee ready to maintaine, with their *Lives* and *Eſtates*, his *Majeſties* Perſon, Honour, and Eſtate, together with the Rights and Priviledges of *Parliament*.

*And your Petitioners ſhall ever pray, &c.*

TO

# TO THE MOST HONOVRABLE AND HIGH COURT OF PARLIAMENT.

*The humble Petition of the* Gentlemen, *and other of the Inhabitants of the County of* Cornwall.

HAving ſeene and heard the many (though ſcarce divers) Petitions to this Honourable Aſſembly, by the Inhabitants of divers Counties and Cities of this Land, as alſo Corporations, Companies, and Trades, ſome againſt Biſhops, ſome againſt the Common Prayer, and all againſt ſuch Judiciall, and things Super-elementary to the region of their capacity of judging, and matters onely belonging to the Judicature of this grave Synod, which ſeemes either to diſtruſt, or direct, or both,

your great Wisdomes; Wee therefore the Gentlemen, and other the Inhabitans of *Cornwall*, with as many hearts, though not hands, with as many good willes, though not persons, not in imitation, but rather by provocation, and necessity, in these times, to shew our good minded affections, doe humbly prostrate the utmost of our service to your feet. In which (or rather after which) we take leave humbly to beg,

THat you will bee pleased to bend your auxiliary and good affections to the redresse of the distresse of the miserable Protestants in *Ireland*. To gain whose good, prosperity, peace, and tranquility, to preserve the Soveraignety of that Land to our Royall King, and to maintaine His, and this Kingdoms Honour, We shall willingly lay downe our lives and fortunes.

That you will be pleased to continue your great respect, dutifull love, and true obedience, to our Royall Soveraigne, by maintaining his just, and no way Antilegall Prerogative.

That you will bee pleased to put the Lawes in due execution against all Iesuites, Seminaries, Papists, and Recusants.

That you will be pleased to looke upon the other side, and duly weighing the actions (or rather factions) of some, (whom most men call Citizens) to scourge their irregular and disorderly Schisme, and Hereticall Sects, into right paths of serving God, to frequent his House, and to Pray as well as Heare, to allow Order, and obey Conformity, to reverence Learning,

ning, and bow to Authority, to bee under a Discipline, and live in order.

That you will be pleased to maintaine and establish the Ancient, Fundamentall, and most venerable Lawes, Order, and Discipline, both of our Church and Common-wealth, to continue the reverenced Office, and punish the offending persons of Bishops, to have in high account, and eternize (as farre as in you lies) the Divine and excellent forme of Common Prayer, to correct braine-forg'd doctrine, by your examplary precepts strike a Reverence of Gods House into every mans breast.

That you will be pleased to intimate to the people, your Honourable and wise intentions concerning Divine Service, lest while you hold your peace, some rejecting it in part, others altogether, they vainly conceive you countenance them.

Lastly, (not to trouble your great affaires any longer) That you will be pleased to take into your Sage consideration, those Scandalous and ill-affected Pamphlets, which fly abroad in such swarmes, as are able to cloud the pure ayre of Truth, and present a darke ignorance to those who have not the two wings of Justice and Knowlede to fly above them.

Now to polish this our worke with a smooth demonstration of our modest intents, that the tinctures which in Introduction fell on the forementioned presents, may slide without a staine



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from this; We doe in all humility declare, that neither diſtruſt of your intenſions, nor opinion of any of our counſels worthy your eares, ever tainted our thoughts, but that we have ſtill been, and are confident, that this moſt wiſe *Synod* hath ever thought fit, reſolv'd, and will confirme into action, what we now humbly requeſt; therefore this our preſent, not ſo much a Petition, as a Prayer of willing and thankefull hearts for the hoped ſequell, is onely to ſhew our true intentions and good will towards his gracious Majeſtie, and this High Court, as Inſtruments of the peace of our ſoules and bodies, for which we are unanimouſly, and immutably reſolv'd to ſpend our deareſt blood.

*Publiſhed by* I. B. *Gent.*

TO

# TO THE
# RIGHT HONOVRABLE
## The LORDS, and COMMONS Aſſembled in the High Court of PARLIAMENT.

The humble Petition of the *Knights, Eſquires, Gentlemen, Miniſters, Freeholders, and other Inhabitants, within the County of* HEREFORD.

*Who Moſt humbly pray,*

THat the preſent publique forme of Gods Worſhip, and the Adminiſtration of the Bleſſed Sacraments, with other Rites agreeable to Gods holy Word, and pureſt Antiquitie, which have been ſundry times eſtabliſhed by godly Acts of Parliament, may now againe in theſe broken and troubled times, be to Gods glory, and the Churches Peace, re-eſtabliſhed and confirmed; That Epiſcopacy being the Ancient and Primitive Government of the Church, Renowned for Succeſſes, Victorious againſt Schiſmes,

and Hereſies; and eſpecially, of late yeares againſt that *Hydra* of Hereſies, the Roman Papacy, Glorious for ancient and late Martyrdomes, Happy before the corruption of Popery, and ſince the Reformation in the plantation and preſervation of Truth and Peace, eminently ſerviceable to this Common-wealth, moſt compliable with the Civill Government, into the Fabricke and Body of which it is rivetted and incorporated, and moſt apt and eaſie at all times by the ſtate to be reduced into Order: may for the future (as formerly) by your great Authority bee continued and maintained, for the glory of God, the preſervation of Order, Peace, and Unity, the Reformation and ſuppreſſion of wickedneſſe and vice, and the mature prevention of Schiſmes, Factions, and Seditions, That Cathedrals, the Monuments of our Forefathers Charity, the reward of preſent Literature and furtherance of Pietie, be alſo continued.

The which we your humble Petitioners the more earneſtly beſeech your Honours to grant, for that ſtrange feares doe poſſeſſe our Hearts, that the ſudden Mutation of Government, ſo long ſetled, ſo well knowne, and approved, cannot recompence the Diſturbances and Diſorders which it may worke by Novelty, with any proportionable utility, being moſt confident, in your Honours Wiſdomes and Iuſtice, that all Exceſſes, Exorbitances, and Encroachments, that ſhall be found iſſuing not from any poyſon the in nature of the Diſcipline, but rather from the infirmitie and corruption

of

of the Perſons (unto which the very beſt Government is ſubject) ſhall bee duely regulated and corrected.

*And your Petitioners ſhall pray, &c.*

Subſcribed by *Knights, Eſquires, and Gentlemen of Quallity,* 68

*Doctors,* 8

*Miniſters of good repute, as will appeare by the Originall Petition,* 150

*Freeholders and Inhabitants of the County of* Hereford, 3600